Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

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[From the Christian Reformer.]

RAMBLES IN THE COUNTRY.

WARWICKSHIRE, BIRMINGHAM.

> "——— some from the crowd retire,
> Think on themselves, within, without inquire;
> At distance dwell on all that passes there,
> All that the world reveals of good and fair;
> And, as they wander, picturing things, like me,
> Not as they are, but as they ought to be,
> Trace out the journey through their little day,
> And foully dream an idle hour away." ROGERS.

It was in the winter of 18— that I went to pay a visit to my relations in Warwickshire. The weather was not mild; but though ill-suited to even a winter's ramble, it did not prevent me from exploring the localities connected with the rise and establishment of Nonconformity and Unitarianism in the most important town in the midland counties. Birmingham must ever be a spot of great local interest to the Dissenter. Its name is identified with the assertion of civil and religious liberty. From the earliest times of the Reformation it afforded a shelter to the silenced clergy, and could boast a little host of confessors, who braved the terrors of the law to worship God in secret places and in the dead of night, according to the dictate of their hearts. The very moment that Toleration was granted to the public worship of the Nonconformists, a congregation, already formed, assembled under the pastoral care of a clergyman who had been ejected from his church, situated in a village about eight miles from Birmingham. From this infant congregation, the society now assembling in the Old Meeting-house claim their descent.—Not long subsequent to this date, although it is not easy to fix the time with precision, a second congregation was formed under the ministerial care of another of the ejected clergy, the members of which assembled in a meeting-house in the lower part of the town, then, as now, called Deritend. In this situation the society remained until the year 1732, when it was removed to a new chapel, erected in Moor Street, on the site of that now occupied by the New Meeting. At this period there was a probability that the two societies would have been united, and overtures were made on both sides for that purpose; but on the failure of these, the elder congregation now built a more commodious place of worship for themselves in Old Meeting-street, but whether on the site of the former and oldest Dissenting chapel which Birmingham can boast, I could never learn. There are those living who must have a distinct recollection of these two interesting buildings, as they stood before they were desecrated by the fury of the incendiaries in the Church and King Riots of 1791. I have seen representations of the ruins taken on the spot by Philip Wootton, which are not a little interesting and valuable, as being the only views we possess of the buildings destroyed by the rioters.—Who can look at the engraved print of the ruins of the New Meeting without a thrill of indignation and shame at the recollection of the outrage committed upon one of the purest, most patriotic and scientific men which this country ever produced!

> "In heaven they write
> Names such as his in characters of light!"

The name of Priestley is the first and the last of our associations with these memorable burnings. Other individuals there were who suffered both in property and health, but he was the destined victim of these dark proceedings, his life was the avowed object of the conspiracy. The spot on which stood the meeting-house where he preached—the house in which he lived—the institutions in which he took a part,—all possess attractions to the admirer of his writings, and will stir up a crowd of recollections connected with the history, character and fate of this very extraordinary man. The time is not yet arrived when Dr Priestley's merits, as one of the greatest benefactors to religion and science, can be correctly appreciated. His fame, in the world, has hitherto rested on his philosophical labors. His discoveries in electricity, and his analysis and annunciation of the gases, have placed upon his brow the wreath of science. But in his higher character as a Christian writer, the defender of Christianity and the champion of its great doctrine, he is little known and less regarded. That sublime truth, of which he was the daring, unceasing and successful advocate, at a time when it was proclaimed blasphemy to assert, and a misdemeanor to publish it, will one day be generally received, and draw from posterity a more extended and durable renown than they have awarded even to his philosophical career. When the films of error drop from the eyes of the blind in Christ, and it is acknowledged that GOD is ONE, then shall it be known to what extent we are indebted to the labors of Priestley; then shall his name be truly honored, his sublime genius more fully comprehended, and his purity and greatness of character be properly understood! The pilgrim will then more frequently visit the spot already consecrated by his fame, and as he reads the inscription on the marble tablet erected in the New Meeting-house by the religious society who enjoyed his ministerial services, drop a tear of gratitude and regret to the memory of the exiled Philosopher and Christian! In that inscription the celebrated Dr Parr has sketched, with a felicity never exceeded by himself, the outlines of Dr Priestley's character and works. The latter part contains in itself a volume!

> "His discoveries as a Philosopher
> will never cease to be remembered and admired
> by the ablest improvers of Science.
> His firmness as an advocate of Liberty,
> and his sincerity as an expounder of the Scriptures
> endeared him to many
> of his enlightened and unprejudiced contemporaries.
> His example as a Christian
> will be instructive to the Wise and interesting to the Good,
> of every Country and in every Age."

To one who visits Birmingham, it is impossible not to feel some curiosity, in connexion with the riots about the fate of the numerous mansions which fell a prey to the violence of the misguided rioters. Baskerville House, then the residence of Mr Ryland, was for a long period the most conspicuous of these ruins. Being situated on a hill, it was visible from many parts of the town, and stood for a quarter of a century in its dilapidated state—a monument of those extraordinary times. Within the last few years the house has been repaired, and, together with the adjoining grounds, converted into wharfs. Another, and the last surviving ruin which was suffered to remain to attest the folly and wickedness of an infuriated bigotry, was Bordesley Hall; but that no longer calls the attention of the passing traveller to its disgraceful history. It has followed the spirit which laid it in ruins.

What can be more striking than the contrast between the times in which these outrages were committed and the present! What can offer a finer eulogium to the example of Priestley and his injured friends! It is to the intrepidity and wisdom of such men that we are indebted, under God, for the superior spirit of the present times! It is to their courage and fortitude that the Dissenters in Birmingham (and may I not add, in other parts of the kingdom?) are indebted, in no inconsiderable degree, for the progress which their opinions have made in the public mind, and for the consideration with which those opinions are treated by the different branches of the legislature.

Among the different localities which present points of interest to such ramblers as myself, the burial-ground, where lies the dust of our worthies, claims peculiar notice. In Birmingham this interesting spot is adjacent to the Old Meeting. The names of many who were sufferers in the riots caught my eye. I was affected to see those who were united in the same circle of sympathies during life, lying almost side by side, now those sympathies were dissolved. Just as I was about to quit these abodes of the dead, my step was arrested by the appearance of some sable plumes, which indicated the approach of another inhabitant to this place of tombs. I stood aside to witness the sad and silent cavalcade. It was evidently a parent who was thus accompanied to her last resting-place, and that parent a mother! I followed the funeral procession into the meeting-house. There was a death-like stillness in the air, interrupted only at intervals by the sobs of the mourners. The minister took his station in the desk. He began to read—"I said, I will take heed to my ways that I sin not with my tongue." A deep and pensive feeling came over me. It was a moment as interesting to the stranger as to the bereaved family, for there was something in the tones and manner of the minister which indicated a more than common sympathy in their loss. While he pronounced the words, "I was dumb; I opened not my mouth because thou didst it;" I could hear the suppressed groan. Nature was struggling with religion. The pastor read the story of Lazarus: "Jesus wept," "Thy brother shall rise again," were marked with an impressive emphasis. When the hopes of the mourners were excited by the words of the living God, the preacher comforted their hearts with prayer. He then addressed them most affectionately on the nature of their affliction, expressed his deep sympathy in their sorrow, reminded them of their long-enjoyed happiness, their numerous remaining sources of satisfaction, alluded to the excellencies of her whose spirit was fled from its mortal tabernacle, and spoke of the bright reward which awaited those who sleep in Jesus! My heart was touched. I was affected to tears, and insensibly joined the funeral train as it accompanied the corpse out of the meeting-house to the grave prepared for its reception. A father and his seven sons composed this family of mourners. The youngest, a child about eight years old, clung to the hand of his only surviving parent; the others, a weeping train, followed in succession. A few words consigned the body to the cold earth. The husband took a step forward to take a last look at the coffin which enclosed the mother of his children. It was a trying moment. I saw him stagger. His elder sons saw him too; and drawing close to him, one of them drew his arm within his own, and supported him to the carriage which was to convey him back to the house of mourning!

As soon as I returned to the spot where I had witnessed such a scene of domestic sorrow, I deverted the current of my thoughts a little by ruminating among the tombstones. The names of the Hawkeses, the Blythes the Rylands, the Humphreys, the Taylors, the Scholfields, passed in succession before me; nor was I least affected at the name of Robert Robinson, of Cambridge. I was glad to observe a few trees were planted round this high-walled enclosure, and particularly so, that a fine healthy poplar stooped its branches over the very grave where my feelings had been so deeply interested.

[From the Independent Messenger.]

MORALITY.

We deem true morality the natural offspring, and only demonstrative evidence of pure religion. By true morality we would be understood to designate that practical uprightness of life, which consists in the regular and constant exercise of benevolence, truth, justice, temperance, patience, meekness and charity. That superficial, capricious and often contradictory goodness, which with some passes for morality, we do not consider genuine. For instance, when a man is only now and then benevolent, but in general indifferent to the happiness of others—or faithful to his obligations only when and wherein he dares not be otherwise,—or just in his dealings only with those who are able to compel him to be so,—or temperate only in some respects for the sake of public decency,—or seemingly patient only at some times and under some circumstances,—or meek only by accident—or charitable only in profession, except to their own peculiar friends. We consider all such morality spurious; inasmuch, as it is either compulsory, hypocritical, accidental, fickle or extremely limited.

But genuine morality is founded on principle, and flows forth in a gentle, steady stream of uprightness. The truly moral man feels a sincere desire to promote the happiness of his fellow men by every reasonable means. He considers his own happiness so identified with theirs that he cannot enhance or diminish the one independently of the other. He therefore endeavors to cultivate friendly, neighborly and social good feelings,—by kindness, accommodation and condescension,—by aiding the needy, relieving the distressed, soothing the afflicted, attending upon the sick,—by keeping a tongue of good report, instruction and edification,—by dealing justly in his intercourse with his fellow men,—by leading a sober, temperate life, not only in eating and drinking, but generally in all things—by disciplining himself to the patient endurance of unavoidable ills—by protecting humility, meekness and modesty—by pursuing firmly an upright course of conduct according to sense of duty, through good and through evil report—and by treating his fellow men of whatever name, sect or party, with due respect according to their unquestionable moral worth. The truly moral man honors goodness and condemns evil without respect of persons.

This true morality we must regard as the subtance of practical religion. Without it no speculative religion is worth a straw; 'for not the hearers of the law, are just before God, but the doers of the law shall be justified.' Our Saviour exhorted his disciples to let their 'light so shine before men, that they seeing their good works might glorify their Father in heaven.' When he taught them to 'do unto others as they would that others should do unto them,' he taught them this true morality. And when he said—'whosoever doth the will of my Father in heaven, the same is my mother and sister and brother,' he gave them a view the only proper foundation on which the good ought to build their fellowship.

Therefore let us all who aim at the honor of God, and the welfare of mankind 'be careful,' as the apostle exhorts 'to maintain good works.' Let them be truly moral themselves, and encourage others to be so, let them insist on substantial goodness in preference to stately professions, on *doing* rather than *saying*—and they thereby effectually glorify God and promote the welfare of mankind.

THE BIGOT.

The bigot has been carefully trained up, or terrified by the rantings of some gifted preacher into a serious and industrious temper; he plies close to his lessons, and gains applause for his diligence and proficiency; he hears grievous lamentations at the universal depravity and blindness of mankind, is perpetually taught the doctrine of the straight gate, and put in mind how happy it is that he has the means and disposition of mind afforded for entering it. He looks upon it as his indispensable duty to attain a higher degree of perfection than ever yet was attained, at least since the primitive times; he affects to talk meanly of himself, as unable to do or think anything that is good, but that God will give his abundant grace to such as call upon him earnestly. He sighs and groans at the infatuation of mankind, as giving a real grief and vexation to the Holy Spirit, whose fondness thereby becomes more strongly attached to those very few that seek him, and he is sure none seek more earnestly than himself: so of course he must be the prime favorite of Heaven, to whom he is become necessary, because without him there would be no true worship in the world.

He shows a strong propensity to work miracles, but the inquisitiveness of the times not permitting, he deals largely in secret whispers, private illuminations, and inward feelings, wherein nobody can contradict him. Providence seems to have nothing else to do than to tend his minute motions, and every little turn of chance respecting him is an interposition of Heaven. He thinks himself humble, but sees none comparable to himself in that only valuable quality, a zeal for the divine glory: if he has any sincere wishes for the good of others, they are overwhelmed by the joy of gathering a multitude of followers, whom he strives to chide and affright into his train, rather than to invite and persuade; for he does all in eagerness and anger, and whoever proves refractory he censures, and damns most unmercifully. He penetrates into the secret counsels of Heaven, sees minutely its ways of proceeding, what is a mercy, and what a judgment: for having the spirit of the Lord he must know the mind of the Lord, and be the sure interpreter of his word, which to the carnal minded, that is, to all other persons, appears in such manner as that seeing they do not see, and hearing they do not understand.

He searches the Scriptures daily, for he talks scarce any other language, hunts perpetually for texts to support his particular persuasions, turns the most foreign so as to make them serve his purpose, introduces them by head and shoulders upon the most trifling occasions, and this he calls searching. He finds them inculcate strongly the duties of prayer, of abstinence, of almsgiving, of devout exercises together with a good life: so he pronounces a good life to consist wholly in them, and that crying incessantly, Lord, Lord, is the doing the Will of our Father which is in heaven. He would have everybody hunt lectures from morning to night, or sing psalms every third hour, or continually ejaculate at their work, or mingle prayers among their diversions, starve themselves both in food and clothing, but give him all their money to dispose of in pious uses and purchase himself more followers and more adoration. He scorns to study human nature, for nature is utterly corrupted by the fall, and we are to act as contrary to it as possible, living in the world as though we were not in the world.

He wants calmness enough to observe that a crooked stick must be bent the contrary way just so much beyond the line, as you expect it will recoil after taking off your hand: so a prudent teacher will enjoin a greater strictness than he wishes should be adhered to, allowing for the recoil of natural appetites, old desires and habits: but he keeps bending on with all his might, until, by continual pressure he brings the stick to remain in the opposite curvature. He moves solely by zeal, and is an utter stranger to discretion; nor even regards what is feasible, by what is right in his own theory. He considers not that there are many necessary professions which require the whole application to fulfil the duties of them, and that men may be pious and useful members of society, without being divines: but having nothing else to do himself, with neither knowledge, genius, nor ability for any other employment, he would persuade all mankind to follow their respective callings only by the by, making divinity their principal study, because then they must all resort to his oracle, from whence alone they can receive it genuine.

THE FREE THINKER.

The free-thinker perhaps too has imbibed his principles from the persons among whom he was bred up, or perhaps has been bred up in no principles at all, but catches at any specious pretences suggested to cover him from the shame of following uncontrolled appetite and humor, which he calls nature: or it may be, has been educated a little too strictly by persons better versed in the forms and tenets of Religion than in the ends they were calculated [illegible] but being of a lively, volatile temper, he digests nothing of what is taught him, his lessons become dry, all appears task and burden, and he despairs of ever making the proficiency required of him as an indispensable duty. Under this uneasiness he meets with somebody who, in a confident air talks slightingly of the discipline that has disturbed him, reflects on his teachers as proceeding more by rote than judgment, finds fault with their documents, and perhaps justly in the manner they have been delivered, convinces him that forms and articles have nothing essential in them, that if men would do what they know to be right, performing their duties as members of society, they would want nothing else, and makes wondrous merry with the dogmaticalness of pedants, and the superstitions currently esteemed sacred among the vulgar.

These comfortable discourses, addressed both in the argumentative and ludicrous parts to the good sense of our pupil, well suiting his convenience and sprightly temper, quickly wear off what little reverence he may have remaining for his instructers: he is conscious of having received no benefit from their teaching, nor found anything deeper than form and words; sees himself wiser than them, and rejoices in the freedom of thought, now at length emancipated from their fetters. But whatever source he derives his notions from, whether education, example of his parents, or accidental insinuations that have gained credit with him by hitting his fancy, he esteems them all his own discoveries: for he will take nothing upon trust, nor otherwise than as hints, until made his own by having the sanction of his judgment. He hates trouble, thinks all painful investigation needless, as tending only to perplex, and makes his decisions easily without scruple or diffidence.

This gives him a superlative conceit of his own understanding, which can discern right and wrong at a glance, for whatever strongly strikes his fancy carries an intrinsic beauty, and whatever does not coincide with his ideas, he will venture to say must be absurd in itself; by these marks he distinguishes the essence of things, as the eye distinguishes colors upon inspection. In this faculty he participates of the divine nature, for God is perfect reason, whose intelligence may indeed be somewhat larger in compass, but in kind he will venture to say, must be just the same with his own, for there are no degrees in certainty and intuition, the merest idiot who can just know two and two make four, knows that as certain as Newton.

He talks much of a nature of things, binding upon the Almighty, and marking out the field for omnipotence to range in, therefore, by knowing that, he knows precisely what God can, or cannot do: but he never vouchsafes to explain what he means by Nature, or what by Things, and if you ask him, he laughs at your stupidity, or when most gracious, tells you, that you will not know, for fear might undeceive you in some prejudice of education.

He knows nothing of human nature, as if Man was not among the things whose nature is continually in his mouth, but expects that every porter and chairman should discern what is right without instruction or guidance. He never tries to improve the knowledge of mankind or strike out any practical system preferable to those in vogue: whose uses he takes no pains to examine, nor what inconvenience might ensue if they were abolished without substituting something better in their room. His delight lies wholly in opposition: if men believe nothing that is taught them, it is enough; no matter what else they believe. To build up would be laborious and pedantic, much more to defend such an edifice as he could raise if it should chance to be attacked: so he takes the easier, pleasanter, safer task of pulling down. He loves to pick holes or make them wherever he can, to trip up an adversary at unawares, or find an infirmity, in persons of esteemed characters.

He is not so prone to anger as the bigot, except now and then when gravelled in argument, but as utter a stranger to discretion: for he will have his joke in season and out of season, and is never better pleased than in puzzling an illiterate person upon some common article of belief. Ridicule is his trusty weapon, as doing its work much quicker or cleverer than argument, for what cannot stand that touchstone, must needs be absurd: but any queer fellow that tries to joke upon him only makes himself ridiculous, for he never sees an absurdity in his own character though pointed out ever so clearly, so sees no joke in anything said to expose it, and will venture to say he knows what is a good jest, as well as a good reason. He affects to appear mighty full of doubts, but in reality never doubted of anything: for what he pretends to doubt of, he is absolutely sure must be false, because he discerns the character of absurdity in it by his moral sense.

He takes his idea of Christianity sometimes from the extravagances of the Methodists, sometimes from the tyrannical policy of the Papists, and perceives no inconsistency in making it either the delusion of silly enthusiasts, or the deep-laid schemes of crafty deceivers to raise immense riches and power, according as serves his present purpose. He runs down charity, and cries up benevolence, but grossly mistakes both the one and the other: for he places charity solely in building churches or giving money to beggars, and benevolence in easiness of carriage and a cheerful conversation, or in doing any obliging office for a friend, or acquaintance, that may be done without much trouble to yourself. He abhors persecution as an invasion of the rights of mankind, but he criticises and teases, derides and runs down with his contemptuous sneer whatever he does not like, the only means of persecution in his power: as if mankind had not a right to candid and equitable judgment with respect to their good name, as well as to their liberties and properties.—*Tucker.*

[From the American Sentinel.]

BRIEF SKETCH OF THE HON. WILLIAM WIRT.

Mr Wirt was born at Bladensburg, Maryland, on the 8th of November 1772; and was the youngest of six children. His father, (a Swiss) died while William was an infant; and his mother (a German) when he was eight years old. Being thus an orphan, he was received into the family of his uncle, who (with his wife) was also a native of Switzerland.—He appears to have been kindly treated and encouraged by his aunt, who, divining his talents, had him continued at the grammar school at Georgetown, despite the pittance left for his education by his parents.

Wirt was thence removed to a classical school in Charles county, Maryland, kept by Hatch Dent in the vestry house of Newport Church, where Alexander Campbell, of Virginia, was educated—of whom Mr Wirt subsequently said, "some of the most beautiful touches of eloquence I have ever heard, were echoes from Campbell which reached us in our mountains."

From Dent's school, Wirt (in his eleventh year,) removed to that kept by the Rev. James Hunt, a Presbyterian clergyman in Montgomery county, Maryland—of whose kindness, learning, and affability, his pupil ever retained a grateful remembrance. Wirt had free access to the Library of his tutor, of which he made a free use. Having read that Pope constructed sentences and stanzas at twelve years of age, Wirt became as emulous to rival him, as Pope himself had similarly been stimulated to rival Cowley. A poetical effort was his first attempt. But an incident occurring whereby he became embittered against the usher of the school, who had unjustly chastised his pupil—the latter to be revenged wrote an essay on Anger, which a school-mate recited as a scholastic exercise, to the amusement of the scholars and the master, but to the annoyance of the usher. This pedant having left the school immediately afterward, was subsequently involved in difficulties, from which Wirt partly extricated him.

While Wirt was at the school of Mr Hunt, a circumstance occurred which controlled his destiny. Wirt with his schoolmates was permitted occasionally to attend and hear the pleadings at the Montgomery Court House.—Wirt became so fascinated with the eloquence displayed—particularly by a young gentleman, since well known as William H. Dorsey—that he suggested to his schoolfellows to have a juvenile court of their own; of which he prepared a constitution and a body of laws, prefacing them in his report by an apologetic letter for himself. In this Lilliputian Court, he shone "proudly eminent."

When Wirt arrived at his fifteenth year, Mr Hunt died. He was subsequently compelled (from his straitened circumstances) to idle an interval at Bladensburg, till a late schoolmaster of his (Ninian Edwards, since

Governor of Illinois) showing the letter and constitution to his father—he was induced by Judge Benjamin Edwards, to act as tutor to his family. In youth particularly

teaching teaches,
And giving, we retain.

Wirt promptly accepted the offer, and received from the father more instruction than he gave to his son. Under Judge Edwards, Wirt laid the foundation of his knowledge of the law.

He studied also under William Hunt, the son of his old preceptor; and afterwards under Mr Thomas Swann in the District of Columbia, where he was admitted to the bar in 1792.—Immediately after his admission, he removed to Culpepper Court House, in Virginia, and commenced his practice, when 20 years of age.

The first case in which he was engaged arose from assault and battery, by three persons, two of whom had been by writs liberated; but the third was continued in prison, because taken immediately in execution. To liberate him without a formal writ, but on motion, was the object of the young pleader; and Wirt acquitted himself so well as to acquire the patronage of the late General John Miner, then attending as a lawyer.

In '95 he married the eldest daughter of Dr George Gilmer, of Charlottesville, which introduced him to the best society in the neighborhood, and among others to Jefferson, Madison, Monroe. But it introduced him to a scene of life with which he became intoxicated; and through means of which he was plunged into the depths of dissipation and debauchery.—From this untoward course, he was singularly ransomed by a sermon which he heard from the blind preacher, James Waddell, whom he has so celebrated in his British Spy. The sketch there given is often placed in enviable juxtaposition with those of Le Fevre and La Roche.

This dark period in his life was caused by imbibing the visionary theories of Godwin, to which he thus alludes in the "British Spy." "It is at this giddy period of life, when a series of dissolute courses have debauched the purity and innocence of the heart, shaken the pillars of the understanding, and converted her sound and wholesome operations into little more than a set of feverish starts, and incoherent and feverish dreams—it is in such a situation that a new-fangled theory is welcomed as an amusing guest; and deism is embraced as a balmy comforter against the pangs of an offended conscience."

At that period he wrote a farce called the 'Country Court Lawyer,' which was never acted, nor (we believe) published. It represented a late member of congress, under the name of Blunderbuss. It was at that period, also, that he was prevailed upon to accompany a friend to the rural church of Waddell, where for a time he heeded not the speaker nor auditors; but was fast sinking into the arms of the drowsy deity, till instinctively aroused, as if by divine electricity, he was among those who 'came to scoff, but remained to pray.' The change in his life was immediate and important, so much so that when his wife died in 1795, and he had removed to Richmond, he was appointed clerk of the House of Delegates, as successor to John Stewart, which situation he held till 1802. He was then appointed chancellor of the eastern district of Virginia, though only 29 years of age. But during his chancellorship, to which a very small salary was attached, having married the daughter of the late Colonel Gamble of Richmond, he was obliged to resign, and resume his professional practice, more adequately to support this change of domestic life.

Through the persuasion of Mr Tazewell, the late elected Governor of Virginia—he was induced to settle at Norfolk in that State, where he remained reaping emolument and fame till 1806. In that year he returned to Richmond; and in the following year he was retained (by the special direction of Jefferson) as attorney for the government in the celebrated case of Aaron Burr; of his eloquence, &c. in the prosecution, Chief Justice Marshall, (the presiding judge,) remarked—'The question has been argued in a manner worthy of its importance. A degree of eloquence seldom displayed on any occasion, has embellished solidity of argument, and depth of research.'

In 1808, he was elected a member for Richmond to the Virginia legislature; and was soon after elected as a privy counsellor, by Mr Monroe, the then Governor of the State. In 1816, he was appointed U. S. Attorney for the district of Virginia, by Madison, and in 1817, he was appointed U. S. Attorney General by Mr Monroe, an office which he sustained with eminence and efficiency, during the administrations of Monroe and Adams.

It was during his chancellorship that he wrote the letters called *The British Spy*; in 1808, he wrote the essays in the Richmond Enquirer, subscribed One of the People; in 1812 he wrote those signed 'The Old Bachelor;' and in 1817, he published his 'Life of Patrick Henry.' In 1826, he pronounced a eulogium on the deaths of Jefferson and Adams; in 1830 he delivered an address to a literary society at Rutger's College; and another, same year, in Baltimore, on the celebration of the French revolution, when Charles the Tenth was dethroned.

During the last election, he was nominated as a candidate for the presidency, by the antimasonic convention, assembled in Baltimore, in October, 1831. During the present session of the Supreme Court, he was engaged in several causes pending.

He was 62 years of age, and has left behind him his wife and a numerous family.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

LETTERS FROM THE WEST.—NO. I.

Indiana, Feb. 15, 1834.

You desire me to give you some information upon the state of religious opinion in the West.—I undertake to do this with pleasure, as I am fully persuaded, that upon this subject, very erroneous sentiments are entertained by many of my eastern friends, and as I cannot but believe, that an occasional communication relative to the progress of truth in this very flourishing section of our country, will be interesting to your readers generally.

It is supposed by many in New England, that the western states are ripe with infidelity—that skepticism is here reigning with uncontrolled dominion, and spreading far and wide its destroying influences. I say that such is supposed to be the case, for I recollect full well of hearing, when in the east, such ideas advanced, not only in private conversation, but also before public assemblies.—That there is infidelity in the west, cannot be denied; but that it is more general or assumes a more imposing or formidable attitude here than in the eastern states, may, I think, be well doubted. It is true that a larger number of people west of the Alleganies neglect almost altogether public worship, but this must be attributed less to a disbelief in Christianity, than to a want of confidence in the popular dogmas which form the topics of most of the discourses of their preachers, who are generally of unbounded zeal, but of illiberal minds and limited capacities. They may be practical infidels, but they are not so by profession. They may have no fixed religious sentiments and may not be under the influence of religious truth, but there are few who will acknowledge themselves disbelievers in Christ. There has been, you are aware, a mighty effort in the west to overthrow Christianity, and substitute for it, the principles of Owen. The effort has not been successful. The failure of the "social system" at New Harmony gave a severe blow to skepticism here, from which if the friends of Christianity and especially the friends of liberal Christianity, are not false to their duty, it can never recover. The exertions of the disciples of Owen, however, for the promulgation of their opinions, are still vigorous. Large numbers of their works are weekly sent forth from New York and other places, and distributed, almost gratuitously, in the western states. But these do not answer their intended purpose. The readers of them are, in general, either confused by their mystical philosophy, or disgusted by their coarseness and falsehoods. They make but few converts to infidelity, and they would make fewer still, if liberal views of Christianity were more general. There is, among the people of the West, a spirit of free inquiry—an impatience of sectarian control. Let Christianity be presented to them in its original beauty and purity, and I doubt not that it will be generally and heartily embraced.

Mr Owen was much disappointed in the failure of the experiment at New Harmony. With all his boasted knowledge of the world and of human nature, he committed an egregious blunder.—That he should have supposed that a community like this, composed of the greatest variety of character, the most incongruous material, would flourish for any length of time,—that the industrious should be willing to labor for the indolent, and throw the products of their industry into a common stock, and that his disciples ignorant and unprincipled as many of them were, would understand and act upon the principles of his philosophy, seem to indicate a visionary, rather than a sound discriminating mind. He discovered his error when it was too late for him to retrieve it with honor to himself. He did not sufficiently consider the difficulties he was to contend with in carrying his principles into operation, and he was ill prepared to meet them as they arose. And it seems to me, that the entire failure of his system, and the fact that he, esteemed as he generally is, as a man of talents, character, and the most expansive benevolence, has been able to make but few converts to his opinions, must weaken the hopes of the enemies of Christianity, and strengthen the hopes of its friends. If infidelity can become predominant in the West, it will be owing to the neglect or imprudence of Christians.

M.

FOR THE CHRISTIAN REGISTER.

LADY HEWLEY'S LEGACY.

Messrs Editors.—Before reading your article on the subject last week, I had been struck with the tone of unmanly and malicious exultation in which certain orthodox writers had noticed the recent decision of the English Vice-Chancellor respecting lady Hewley's funds; but I was sorry to perceive that you had allowed yourself to be nettled by it. It seems to me that when other men chose to forget social decency and christian kindness in their triumph over the fall of others, it is still our duty to keep ourselves calm, and pity their ill temper while we despise their malignity. There is no use in regarding this, or speaking of it, as a party question in religion, though we must expect partizans to make it such. The true way of regarding it, is a more wide and generous one; and if we will look at it in that view we shall see cause to let the shouting and clapping of hands in the orthodox camp go by without being annoyed by it.

Having before me the published Judgment of the Vice-Chancellor, I propose to offer a few remarks which may set the matter in its true light.*

The first thing I notice is, that the loud congratulation of the orthodox presses because the English decision had pronounced that "Unitarians are not Christians," was premature. The Vice-Chancellor expressly declares that *he has nothing to do with that question*. "It does not appear to me," he says, "that the question to be decided in this case is, whether they were properly called Christians or not; but, whether it was consistent with what appeared on the trust-deeds of lady Hewley, having regard to such evidence as had been produced of what her sentiments were, that the Unitarians could be allowed to participate in the benefit of her charity." He then goes on to show, that dame Hewley believed in the doctrines of the divinity of Christ and original sin; and "that she would, as Sir Edward Sugden has *stated with great propriety*, have shaken with horror at the notion of her charity being given to the sustenance of persons who not only disbelieved these two doctrines, but who actually preached against them."

He then proceeds to show, by a long criticism on the translation of the first chapter of Hebrews in the Improved Version, that the translators did not believe those two doctrines; and "that lady Hewley would have thought it the worst calamity that could have happened to her, that persons should be considered entitled to participate in her charity professing to call themselves *godly preachers of Christ's holy gospel*, who would give their sanction to such a work as that."—Now it appears that Messrs Wellbeloved and Kenrick (two of the trustees) are subscribers to the Unitarian society which circulates the Improved Version; and "I am quite certain," says his honor, "lady Hewley never would have thought this book did contain Christ's holy Gospel, or that the persons who disseminated this book were to be considered disseminators of Christ's holy Gospel." This is the ground on which his decision rests.

Another piece of reasoning intermingled with this is quite peculiar. Thus:—It appears that lady Hewley was attached to the Independents; and it is proved in regard to them, that they held "the principle of free discussion, *without creed, and by appealing only to the Scriptures as they stood.*" "The principal object of this lady was to support poor ministers and the other persons included in her trust-deed, who would themselves be the supporters of what was called the great doctrine of the Presbyterians—*that sort of unrestrained method of disseminating the faith which would not submit to be bound by any test or creed, or by anything except the words of Scripture.*"

This being so, how is it made to be consistent with the conclusion at which the Vice-Chancellor would come? how made consistent with the declaration, that the Unitarians,—who adhere strenuously to "what was called the *great doctrine of the Presbyterians*,"—cannot hold the funds because they have different opinions on two other points?—Why, it is by ingeniously arguing, "as a lawyer knows how." Thus the improved version interprets some passages differently from the common version;—it gives an anti-trinitarian turn to some expressions; it is therefore to be regarded as *a creed*; for "it is immaterial whether a creed is expressed in a form of words, or whether a thing called a translation is propounded to mankind which refuses to give the literal sense of words, and in lieu of words expressing the literal sense of the words in the original text substitutes other words."—Hence, the improved version is *a creed*, and being a creed, the Unitarians cannot claim to be of those who hold to no creed but the Scripture. The fallacy of this dexterous logic is obvious. A book society circulates a translation of the Bible;—therefore says his honor, it imposes a creed! No translation can be made, which does not convey the translator's peculiar opinion of the interpretation of difficult passages;—therefore every translation is a creed; therefore every Bible Society is engaged in imposing a creed;—or, as this Vice-Chancellor expresses it, "MEANS *to fetter the understanding of the reader by imposing their creed in the shape of a translation.*"—Now I humbly submit whether such argument is to be allowed,—whether it is decent to use it? Does not every body know, that where A CREED is used by ecclesiastical bodies, and *the imposition of a creed* is spoken of, a very different thing is meant from what is here pretended? Consequently the argument amounts to nothing. It is a juggle between two senses of the word *creed*. If it did amount to any thing, it would prove that the American Bible Society is imposing a creed, though everybody holds it to be its glory that it does not; and every tract and book which is circulated is the imposition of a creed, and ought to subject the circulator to all the privileges and penalties of imposing a creed.

However,—such is the argument of the Vice-Chancellor; and, I am sorry to be obliged to add, it is stated in terms which might become an excited and prejudiced barrister whose business was to bear down the opposite side by any means, fair or foul,—but which are not at all becoming the dignity, decorum and sobriety of a high judicial tribunal.

It may be well to cite the very words in which, the argument being ended, the judgment is decreed.

"Therefore my decree must, in substance, declare,—that no persons who deny the Divinity of our Saviour's person, and who deny the doctrine of original sin, as it is generally understood, are entitled to participate in lady Hewley's charity; and that the first set of trustees must be removed."

"I therefore think, that all the trustees who are dissenters and deny the doctrine of our Saviour's divine person, and the doctrine of original sin, must be removed; and though there is no objection personally to Mr Palmer, yet, as it appears that he is a member of the Church of England, he ought not to be continued a Trustee."

I presume that there is small ground for supposing that this decree will be reversed by a higher tribunal. It rests on a principle which I take to be an abstract maxim of law, and which will be enforced *whenever it can be done*, for the sake of demonstrating that it is a maxim of law;—the maxim, I mean, that every fund or foundation established for any purpose, shall be administered *according to the intention* of the donor. Now the question is, whether it was lady Hewley's *intention* to promote the *Calvinistic faith*, on the "great principle" of *no creed but the Scriptures*. From the whole manner in which the subject has been treated, there can be no doubt that the decision will be that the *former* was her intention. Indeed how very small a portion of mankind, especially in a land of establishments and articles, comprehends or appreciates the greatness of the latter principle! I do not believe that the Chancellor himself has ever looked enough into the subject, to discern the possibility that a sect or any members of a sect should care more for the principle of freedom from all subscription, than for their own peculiar tenets.

But although this question is to be decided on this ground, *we are not to suppose it is the ground on which all similar questions are decided.* By no means. *It is not, has not been, cannot be*, the *actual practical law* of England. It is neither practicable, nor desirable, to decide all questions of the sort in this way; and this Vice-Chancellor himself would laugh in your face if you were such a simpleton as to ask him whether this were absolutely and universally good law. No—he knows very well, and so do all who make this violent uproar in England and America, and who insist that this judgment should be immediately followed in this country;—they all know very well that it is a judgment which cannot be followed in all cases, which ought not to be followed, and that the attempt to follow it would call down the laughter and ridicule of the whole world, and be scouted as the greatest of absurdities. Let me illustrate this.

How came the Protestant church of England by its vast possessions, its magnificent cathedrals, its thousand village churches, and its two opulent universities? How came it by them? Did it erect those institutions, rear those buildings, collect those funds?—No.—it was all done by the Catholics. It was all the pious liberality of the Catholics, for the promotion of the Catholic faith. Those ancient donors "*would have thought it the worst calamity that could have happened to them,*" that Protestants should get possession of them; they would have "*shaken with horror at the notion*" that their charity should have been so perverted from its original intention. According, then, to this present decision all those rich possessions must be given up to the Catholics. The decision, if a good one, goes all that length. If it does not go all that length, it is not a good one. It is no more binding in the one case than in the other. But let the Catholics bring their suit for the recovery of the Universities and the funds. Will they be restored? *Will the Vice-Chancellor decide their case as he has decided this?* No, nobody dreams that he would do so.

And he ought not. Because the true view to be taken is this. It is impossible, in the nature of things, that any human institutions should be immutable, or any one form of opinions continue forever. They must vary to suit the characters and improvements of successive generations. Therefore one generation must not be allowed to bind to its own standard all succeeding generations. When a nation reforms its religion, it is absurd to suppose that it must then throw away its churches and schools and begin anew. It has a right, whatever were the purpose of the founders, to apply them to the new order of things. The principle does not differ in the case of a smaller community, a single church or school. If, the persons to whose charge an institution falls in the regular order of succession, come to different views from those of the founders, still the foundation is theirs; whether it be the Cathedrals of the national church, or a small fund in the Presbyterian church, or a still smaller fund in the Congregational. To say anything else, is to say what would put a stop to all progress in society. To say it in the case only of small and weak institutions, and not in that of the large and powerful, is palpable injustice. And for the members of that great national establishment, inheriting its immeasurable wealth from Catholic ancestry, to cry down and trample upon this little handful of dissenters,—to treat them as dishonest and abuse them as fraudulent,—because they have done the same thing,—because *they have just kept and used what by natural descent has fallen into their hands*,—is nothing less than an odious instance of inconsistency and injustice.

The enemies of our university have seized upon this matter with an eagerness which does credit to their vigilant hostility. It is this circumstance which gives to the case its peculiar interest, and which has induced me to lay before your readers these few lines respecting it. They may help to a truer judgment than could be formed from the excited and virulent statement which has been sent abroad from some other quarters.

L. R. D.

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* This judicial argument is published with a staring caption, "The Unitarians defeated," in the manner of an exulting political pamphlet.

FOR THE CHRISTIAN REGISTER.

ARE UNITARIANS UNIVERSALISTS.

Messrs Editors,—Some time since I noticed an article in your paper in which you stated that "a majority of American Unitarians were not believers in the final restoration of all mankind to holiness and happiness." Are we to infer from this that the majority are believers in endless misery? Or do they admit all which the Universalist contends for, namely, that punishment immediately follows every disobedient act; and that there is no suffering beyond the narrow confines of our earthly existence? I have heard many Unitarian clergymen preach, but never yet listened to one who did not enforce the doctrine of repentance, as a means of escaping from punishment. What punishment?

J. R.

CHRISTIAN REGISTER.

BOSTON, MARCH 15, 1834.

We cheerfully answer the questions of our correspondent J. R. He asks to be informed on two points. 1. "Do the majority of Unitarians hold that full punishment follows immediately every disobedient act, and that there is no suffering beyond the confine of the present life?" To this we reply: there is no one with whom we are acquainted belonging to the denomination who does not regard any such theory as altogether unscriptural, opposed to reason, and of licentious tendency. 2. "Do the majority of Unitarians believe in endless misery?" To this we say; if the inquiry be,—are they believers in the common Calvinistic doctrine, that all who leave this world in an unconverted state, are doomed to a fixed, unalterable, hopeless condition of extreme torment in hell, never, never to end, merely on account of the sins committed in the present short life,—then the inquiry would probably receive from most Unitarians a prompt answer in the negative. Indeed we do not know one amongst us who holds to a doctrine so unutterably horrible. But if the question be, will the miseries of those be endless who, after leaving this world, shall choose to go on sinning for ever in the next, the reply of course is, it will. So much for the two queries of our correspondent. Perhaps, however, he would be pleased with some additional remarks on the subject he has introduced. It is true then, that Unitarians do not all entertain precisely the same views on every point belonging to the great topic of future retribution; but still they would very generally agree, it is believed, in such statements as the following.

While Unitarian Christians reject every thing like the doctrine of arbitrary and vindictive dispensations of reward and punishment, under the divine government, they maintain that there is a connection between vice and misery, and between virtue and happiness, as natural and indissoluble, as that which belongs to any class of causes and effects. In other words, the bad man does or will suffer, in proportion to his badness, and the good man does or will enjoy in proportion to his goodness, as certainly and as accordantly with the established principles of Nature and Providence, as a living seed, put into the warm moist earth, does or will vegetate. Nor is this law, as Unitarians believe, restricted exclusively either to the present or to the future world. It belongs to both. The dissolution of the body may modify some of its results, but will not essentially alter the character of them. We hold that this life and the next is one continuous state of existence, so that all which is, strictly speaking, ourself here, will be ourself there. Death we regard only, as it were, a sort of passage way from the one to the other, through which the soul is but a little time in going,—assuming in its passage the spiritual body it is to possess, and taking with it all its habits of thought and feeling; all its capacities, tastes and prejudices;—all, in a word, of virtue and heaven, or of vice and hell, it commenced in this introductory stage of its being. Or to express the same views in somewhat different language;—we hold it to be a doctrine alike of Scripture and reason, that misery is bound to vice, and happiness to virtue, by ties that neither time nor death will sever; that there is a law of righteous retribution whose operation nothing can long counteract; that as we sow we shall sooner or later reap; that we must enter on the future life with the same intellectual and moral qualities with which we leave the present; and that our condition there, in respect to happiness or misery, will correspond, at any given period, with the degree of good or evil belonging to the character we shall possess at that period.—In one word, we believe that every human being in the future world will find himself, at each successive stage of his eternal existence, just as happy as he shall have made himself holy, or just as miserable as he shall have made himself sinful. We will only add, that when we say in the language quoted by our correspondent, that "the majority of American Unitarians are not believers in the final restoration of all mankind to holiness and happiness," and would not be understood as asserting that they absolutely *deny* that such will ever be the result. In general they do not feel themselves authorized by Scripture and reason either to believe or disbelieve, on this point; they *hope* that all will finally repent and reform, and so become happy; but they have no *assurance* that so it will be. God will never cease to be kind and merciful; nor will sinners ever be deprived of the power to forsake their evil ways and rise to virtue and happiness; future punishment too will be of a remedial tendency; but whether every human being who enters the other world with a wicked character, will ever choose so to regard the divine goodness, so to use his powers, and so to profit by suffering, as to become reformed and consequently happy, is a question which Unitarians, in general we believe, do not deem themselves competent to decide.

LECTURES ON THE EVIDENCES OF CHRISTIANITY.

The fifth lecture in this course was delivered by Rev. Mr Winslow. It was on the authenticity, genuineness, and credibility of the Bible.—This was a book professing to contain the records of a revelation and might be judged of by internal evidence solely. That revelation was in itself highly probable was a fact, and that the human mind was so constituted as to be able to judge whether what professed to be revelation was really so, though alone and unaided, to find out the truths thus communicated. We might pronounce it to be a revelation at once by its conformity to the course of Nature and the will of God as shown in the government of the universe, and throw the burden of proof upon the skeptic who refused to recognize its claims.

There were, however, external sources from which ample testimony might be drawn in favor of the truth and genuineness of the Bible. It was in vain to expect mathematical proof or the evidence of the senses—all that we could have was historical proof or the preponderance of evidence. He first considered the Pentateuch, and went into a long and learned argument to show the existence of traditions among various nations of antiquity confirming the important facts therein mentioned, the creation in seven days, the primeval state of innocence in paradise, sacrifices for sin, the longevity of the ancients, the deluge (also confirmed by geology,) the building of the tower of Babel, the captivity of the Jews in Egypt and their going out from there. He referred his hearers to the writings of Stillingfleet for more full information on these subjects. As to the rest of the Old Testament, arguments of the same kind would apply. There was no doubt that they were written by the writers whose names they bore (except Job.) Such was the uniform testimony of Jews and Heathens. These books had been most scrupulously kept by the Jews and protected with religious care from any alterations. The Samaritan Pentateuch agreed mainly with the Jewish.

The New Testament, he stated, did not teach a different religion from the Old. It was a more full and complete revelation—the filling up of an

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outline. The facts related in it had never been denied by the old infidels, such as Hume, Gibbon—that had been reserved for those of the more flippant modern school—such writers as Volney and Taylor, whose notorious work, Diegesis, he said, was full of errors and unfairness. He recapitulated the events recorded in the Evangelists and the Acts of the Apostles—these were confirmed by the concurrent testimony of various writers of the first, second and third centuries and also by ancient coins, medals and marbles. The evangelists were competent witnesses—their testimony was offered in the face of the whole Jewish nation, who might have convicted them of falsehood. There was as much reason to believe that the four gospels were actually written by their professed authors as that the books which bear the names of Virgil, Horace and Tacitus were the productions of these writers. Jews and Pagans had always allowed this. We have also the strongest assurances that we have them unadulterated. The Fathers in the first and second centuries quote from them. The various manuscripts differ very slightly. Different sects exerted a check upon each other. A great many spurious gospels also appeared whose claims were examined and not allowed.

Mr Winslow closed with general remarks on the progressive nature of Christianity and its analogy to other kinds of truth and the connexion between vice and infidelity. The lecture was learned and interesting, though it could treat of so vast a subject in only a general and imperfect manner.

MR ARNOLD'S FIRST SEMIANNUAL REPORT OF HIS SERVICE AS MINISTER AT LARGE.

It may not be generally known to our readers, that our friends in New-York are following the excellent example set them by our own city, in providing a spiritual guide and comforter to the poor, and in establishing a system of enlightened Charity similar to that which has been so successfully administered here by Dr. Tuckerman and his associates. In so large a city, swarming with foreigners and with persons who "cling loosely upon the skirts of society" there must be a great many individuals and families who have no religious and very few social ties to connect them with their fellow men, who have no means of attending on public worship, whose children attend no schools, and who, in affliction, are deprived of the consoling visits of one who appears to them at once, a clergyman and a friend. This class of persons have an imperative claim upon the charity of the wealthy and the benevolent, and the manner in which that claim is proposed to be acknowledged, as stated in a brief introduction to this Report, must meet the warm approbation of the intelligent philanthropist.

It may be well, however, in this place, to repeat, in few words, that it is the plan of this institution [that is, of a Minister at large for the poor of cities] to confide to an agent,—either minister or layman,—fitted by his moral and intellectual qualities for so important an office, the care of the poor of all classes and descriptions within a certain defined district of a city. The families within this district not connected with any religious society are to constitute his parish, to whose interests as men and Christians, as mortals and immortals, he is from day to day by night and day, and from year to year, to devote himself. He is to be their friend, adviser, teacher, guardian; to perform every office of love prompted by an enlightened benevolence, or enforced by Christian obligation. His great object is not so much to bestow alms, as to exercise over them a moral influence, to urge the duty of self-reliance, to encourage industry, to promote knowledge, to save from the ruin of ignorance and sin. The theory of this institution contemplates every family, and every individual properly belonging to the classes of the poor, as coming within the personal knowledge, and receiving the personal attentions of one or another of these ministers at large. Two ministers of this description, in each ward of our city, devoted for life to this work, would find their way to every individual of the classes in question within its walls, and, who can doubt whether with good effect upon the heart of the individual, and the condition of the community. The expense of such an institution in not so great, that it may not be borne with ease by every well established Christian congregation.

This is a noble outline and we hope that in so wealthy a city as New-York, it will not fail of being filled up in practice. The Rev. Mr Arnold is the beginner in this excellent work—the pioneer in the moral wilderness of pauperism and depravity which, in that as in every other large city may be found within a few minutes walk of the abodes of wealth and luxury, the happy dwellings of virtuous and intelligent families, the warehouses crowded with the costly productions of every clime, the magnificent charitable institutions and the temples of the Most High. "Mr Arnold is supported by the subscriptions of fifty-four individuals—yielding fifteen hundred dollars—obtained, with three or four exceptions, within the limits of a single religious society (Rev. Mr Ware's.) Twelve hundred constitute the salary of the minister, and the remaining three hundred his poors' purse." From the 24th of May last to the close of the year, he states that he has been enabled to make about sixteen hundred visits, among two hundred families, the number of which is gradually on the increase. A hall has also been procured for the public worship and a Sunday School opened. Compared with the wants of so great a city, the amount thus accomplished may seem small, but considered as a beginning and as a successful experiment, it is at once, gratifying and important.

The Report is well written, marked by benevolence, knowledge of the wants and feelings of the poor and that modesty always characteristic of a mind which proposes to itself a great or good work, and compares what has been done with what might have been done. A great portion of the wretchedness of the poor he ascribes to intemperance. He enlarges upon the duty of giving to the children of the poor a moral and intellectual education as the best prevention of pauperism and crime. In order to exert a proper influence over the poor it is necessary to gain their confidence which can only be done by going to them as a friend, by giving them sympathy and not merely advice, and by breaking down the barriers which separate them from the rich.

The reader will acknowledge the goodness and truth of the following remarks upon almsgiving and the evils arising from mistaken impressions of religion, in those who approach the poor.

The whole subject of alms-giving, public and private,—for charity, in many instances, it cannot properly be called,—is one of great importance and delicacy; and fearful have been the evils to individuals and society, which have oftentimes grown out of its abuse. I do not intend, in this report, to go deeply into this subject, for I am sensible that I have yet too much to learn with regard to it, from further observation, and longer experience, to give the opinions, which I now hold, any just claim to respect. But I am glad to perceive that it is exciting an increasing interest, both in this country and in England; and I hope the time is not far distant, when it will receive all that attention which its real importance demands.* I will remark, however, in passing, that, undoubtedly, there are always many real objects of Christian charity among us, who need and deserve pecuniary aid; and probably there always will be. And these are often they who are most likely to suffer for want of this aid, as the bold beggar is always to be suspected; and the good which the virtuous and deserving poor confer upon their benefactors, in furnishing those who seek them out, and minister to their necessities, with opportunity to exercise that holiest of holy sentiments, benevolence, is not less than that which they receive in the supply of their physical wants. And herein we see exemplified that beautiful system of reciprocity, which prevails throughout the universe of God—each receiving, and each conferring benefits. Indeed, I could not have prosecuted my labors scarcely for a day in this field, if I had not been furnished with the means of relieving the most pressing wants of the destitute. Cases frequently occur of temporary indigence, from occurrences which no human sagacity could foresee, and no human efforts avert, when a trifling sum, seasonably and judiciously applied, would prevent the most aggravated sufferings, and secure to him who furnished it the lasting affection and gratitude of those who were relieved. To be compelled to witness scenes like these, and be unable to furnish the necessary aid, when there was no good reason for withholding it, would be too painful to be endured. By judiciously rendering some pecuniary assistance, therefore, when it is deserved and needed, a great means of moral influence is secured.

There is still another class, whose confidence it is yet more difficult to obtain. There are many who are strongly prejudiced against any one who comes to them as a professed teacher of religion. They have learned to contemplate the religionist as one who says, "stand by thyself, come not near me, for I am holier than thou;" as one who is puffed up with spiritual pride, and who speaks with an assumed authority which it is known he does not possess; as one who is wholly selfish in his feelings, harsh in his judgments, and full of bitterness and all uncharitableness towards those who are without the pale of his particular party; in fine, if he profess to be a follower of that "meek and holy" Master who went about doing good, who ate with publicans and sinners without fear of pollution, who, instead of condemning, kindly admonished the guilty woman of Judea, "go and sin no more," who came not to condemn the world, but to save the world; the character which they ascribe to the one, is so diametrically opposed to that of the other, that they cannot regard him otherwise than as a deluded fanatic, or a canting hypocrite; and, by such, the visits of the minister at large will be for a long time received with coldness and suspicion, or he will at once meet with a rude repulse.

This is a most unfortunate error. How far professing Christians have given occasion for its prevalence, I leave each one to decide for himself. One thing, however, is certain, that by nothing has the power of the Gospel been more crippled in its operation, and in nothing has infidelity a stronger hold upon the minds of men, than in the glaring inconsistency between the professions and practices of avowed Christians; and in this will the minister at large, however faithful he may be himself, for a time at least, find by no means the smallest of his difficulties.

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*See the American Quarterly Review, No. XXVII. for September, 1833, art. 4th. Also, Dr. Tuckerman's 10th and 11th Semi-Annual Reports.

CONGRESSIONAL INTELLIGENCE.

In Senate, Monday, March 3, Mr Clayton presented the memorial of some citizens of New Castle praying for the restoration of the deposites. And a number of other petitions were presented.

Mr Poindexter moved new resolutions respecting the Public Lands.

Mr Hill commenced a speech on the removal of the Deposites, which continued until 4 o'clock, when the Senate adjourned.

The House was principally occupied in receiving petitions and memorials, many of which were for the restoration of the Deposites. Considerable discussion took place with regard to these petitions—when the House adjourned.

In Senate, on Tuesday, The memorial of the Philadelphia Jackson meeting, against the conduct of the President in removing the deposites, was presented. Mr Clay made a few well-timed and apt remarks on it. The Committee reported in the case of the contested election between Mr Potter and Mr Robbins, and concluded, by affirming Mr R's, title to his seat.—Mr Hill concluded his speech on the Deposite question.

In the House, Mr Polk, from the Committee of Ways and Means, to whom had been referred the letter of the Secretary of the Treasury and other documents on the subject of the removal of the deposites, made a long report, which he moved should be printed, and postponed for consideration on Wednesday the 11th inst. The report concludes with four resolutions—1. That the Bank of the U. States ought not to be rechartered. 2. That the public deposites ought not to be restored. 3. That the State Banks ought to be continued as the places of deposite of the public money, and that provision ought to be made by law for the regulation of these deposites, and 4. That a committee be appointed to inspect the books and examine the proceedings of the Bank of the U. S. with power to send for persons and papers, and summon and examine witnesses on oath, and to report the result of the investigation and the evidence to Congress at as early a day as possible. The motion to print and postpone was agreed to. Mr Binney presented a report from the minority of the committee on the same subject, and 15,000 extra copies of both reports were ordered to be printed. The bill to provide for the settlement of certain revolutionary claims was taken up, and before any discussion upon it the House adjourned.

In the Senate, on Wednesday, Mr Leigh of Virginia presented his credentials and took his seat. A series of resolutions, introduced by Mr Poindexter, were considered and adopted. The first of these instructs the Committee on Public Lands to inquire into the circumstances attending the recent sales of public lands in Mississippi and Alabama, and particularly whether due notice was given of the times and places of such sales; the second directs them to inquire whether any fraudulent practices took place at these sales, and if so, whether those practices were known to the officers who superintended on those occasions: by the third and fourth, they are instructed to inquire, whether registers of the land offices, have accepted a bonus or premium from any purchaser, or have been guilty of partiality or fraud, and whether the lands have been sold otherwise than for cash. By the last, the Committee are empowered to send for persons and papers. The Senate then adjourned.

In the House of Representatives, Mr Lincoln, a member elect from Massachusetts, appeared and took his seat. The rules of the House were suspended, in order to allow the presentation of memorials, which, with the remarks made by the members who presented them, occupied the House during the remainder of the sitting. The greater part of these memorials related to the prevailing distress; and among them, was one from New Bedford, signed by 1920 citizens of that place, being, with the exception of 20 persons, all to whom it had been offered.

The Senate on Thursday, after some unimportant business, went into executive session.

The House of Representatives was chiefly occupied in the discussion of the Commutation Pension Bill. Nothing important was done.

In Senate, on Friday, Mr McKean presented a memorial, signed by 2500 or 3000 of the citizens of Lancaster county, Pennsylvania, complaining of pecuniary distress, which they ascribe to the removal of the public deposites from the Bank of the United States, and praying for their restoration. Mr McKean moved that the memorial be referred to the Committee on Finance, and be printed for the use of the Senate, which motion prevailed.

Mr Ewing offered a number of resolutions on the subject of the General Post Office, and calling upon the Postmaster General and the Secretary of the Treasury for information respecting extra allowances, &c. &c.

Mr Clay submitted a number of resolutions touching the power of removal from office as exercised by the President.

In the House, a number of private bills were acted upon, but no business of public importance was taken up.

Massachusetts Legislature. In Senate, Thursday March 6th, Mr Barton, from the special joint committee on an order of the 13th Jan. relating to the charter of a new Bank of the United States, reported that it is inexpedient to legislate thereon—and said report was accepted, and sent down for concurrence.

Mr Adan, from the joint special committee on an order of the 29th Jan. providing for an investigation into the Bank affairs of this Commonwealth; and also on an order of the 6th ult. directing them to consider the expediency of suspending the operation of a certain portion of the 25th section of the act regulating Banks and Banking, submitted a detailed report thereon, accompanied with a bill "in addition to an act to regulate Banks and Banking"—and said report and bill were laid on the table and ordered to be printed.

On motion of Mr Wells, it was ordered, that the Committee on the Judiciary be instructed to consider the expediency of making further provision for the prevention of frauds by persons entrusted with the property of others.

The bill concerning County Commissioners was taken up, and it having been read a second time, Mr Merrill presented the memorial of the town of Gloucester, in favor of an alteration of the existing laws relating to County Commissioners, which was read, and laid on the table. Pending the consideration of the bill, a message was received from the Governor, relating to the revision of the statutes of the Commonwealth which was read, laid on the table, and ordered to be printed. The bill was then again taken up, but before taking any question, it was laid on the table.

In the House Mr Metcalf, from the committee on the Judiciary, to whom was referred an order to inquire into the expediency of abolishing the office of Attorney General, reported that it is not expedient to abolish the same. The report was read, and made the order of the day for Friday.

A message was received from the governor, relating to the revision of the Statutes, which was read and referred to the committee on the Judiciary.

In Senate on Friday, Mr Williams, from Committee on Banks, on the subject matter of the several petitions for Banks, and for increase of Bank capital, submitted a Report, declaring that it is inexpedient to grant any charters for Banking purposes, or any material increase of Banking capital, at the present session; and said report was laid on the table, and ordered to be printed.

On motion of Mr Hudson, the bill concerning County Commissioners was taken up for consideration. Mr Shattuck moved that the bill be indefinitely postponed, and on motion of Mr Whitmarsh this question was ordered to be taken by yeas and nays, and being so taken, the motion prevailed—yeas 22, nays 10. So the bill was rejected.

In the House, on motion of Mr Lincoln of Worcester, it was

Ordered, That the Committee on the Judiciary inquire into the expediency of providing by law, that no person shall be held legally responsible for damages, by reason of any representation made, or assurance given, concerning the character, credit, ability, trade, or dealings of any other person, unless such representation or assurance is made in writing.

In Senate on Saturday a message was received from the Governor on the subject of applications made to the Executive for the surrender of fugitives from justice.

In the House, the bill for the relief of insolvent debtors was rejected.

In the Senate on Monday, Mr Everett, from the committee on Public Lands, on so much of the Governor's Message as relates to the North Eastern Boundary, reported that it is inexpedient to take any further order thereon—accepted, and sent down for concurrence.

Ordered, That the committee on the Judiciary inquire into the expediency of making some provision by law for giving validity to the acts of such constituted agents and attorneys, when done subsequently to the death of their principal, but without the knowledge of such death.

In the House, the following bills were indefinitely postponed:—Concerning arrests and imprisonments in civil actions; concerning the election of Representatives in Congress; to encourage the culture of silk.

The amendment of the Senate to the bill concerning unlawful oaths was accepted.

In the House on Tuesday, on motion of Mr Brigham of Boston,

Ordered, That a Committee be appointed to consider if any and what measures can be adopted to prevent gaming, and Messrs Brigham, Painter of Cummington, and Bates of Plainfield, were accordingly appointed.

Mr Gray of Boston, from the committee of both branches, who were directed to consider the subject by an order of February 3, and to whom were referred the several petitions of James L. Hodges and others, of Barzillai Crane and others, and of Seth Pratt and others, made a report accompanied by a bill relating to calling a Convention of Delegates of the people, for revision of the Constitution, so far as regards the House of Representatives; and the report and bill were laid on the table and ordered to be printed.

On motion of Mr Lyman of Westhampton,

Ordered, That when the House adjourn it adjourn to meet at half past three o'clock in the afternoon, and that half past three o'clock be the hour of assembling in the afternoon until otherwise ordered.

On motion of Mr Roberts of Salem,

Ordered, That the Committee on the Judiciary be instructed to inquire whether any, and if any, what further provision is necessary to prevent more effectually frauds and preferences in assignments made by insolvent debtors.

The House proceeded to the orders of the day, and took up the bill in restraint of the use of ardent spirits &c. but without taking any question thereon, adjourned.

In the afternoon, the House resumed the consideration of the bill to restrain the use of ardent spirits, &c. An amendment proposed by Mr Francis of Pittsfield was adopted, and the bill, as amended, was ordered to a third reading.

The amendment proposed by Mr Francis, prohibits the sale of ardent spirits unless any city or town by an act of the city government or by a vote of the inhabitants of such town, present at any legal meeting, shall authorize the granting of licenses for the sale of ardent spirits within its limits.

GENERAL INTELLIGENCE.

Great Meeting in Faneuil Hall. One of the largest meetings which we have ever witnessed in this city, was convened at Faneuil Hall on Thursday evening, March 6, to receive the report of a Committee appointed at a former meeting, on the subject of the existing pecuniary pressure. It was called to order by B. Russell, Esq. and was organized by the choice of Francis J. Oliver, Esq. as Chairman, and John L. Dimmock and Joseph W. Lewis, Esqs. as Secretaries. A brief report giving an account of the proceedings of the Committee, was read by George Bond, Esq. who prefaced it with some forcible and appropriate remarks

The meeting was then addressed in a very handsome manner, by Robert C. Winthrop, Esq. Chairman of the Committee of the Young Men, who at the conclusion of his remarks, read the memorial, which subscribed by more than 6600 citizens, was suspended in the Hall. It was stated by Mr W. that of the subscribers, about 3250, were ascertained to be mechanics, manufacturers, and artisans, 2300 merchants and traders, 1100 professional men.

Resolutions, expressing the views of the meeting, were offered by H. F. Baker, Esq. and were supported by himself and Franklin Dexter, Esq H. Williams, Esq. after a spirited address, offered additional resolutions, requesting the directors of the deposite banks in this city, to call meetings of the stockholders, for the purpose of rescinding their respective contracts with the Treasury Department. The meeting was next addressed by E. H. Derby, Esq and Rev. Henry Colman of Greenfield; the latter of whom offered a series of resolutions, censuring the recent conduct of the Executive, particularly in his interviews with the delegations from New York and Philadelphia, which were unanimously adopted.

The question was then taken on the resolutions offered by Col. Baker and Mr Williams, and they were adopted without a dissenting voice. A committee was chosen, consisting of the following gentlemen, to convey the memorial to Washington. F. J. Oliver, Henry Lee, Patrick T. Jackson, Charles Wells, F. C. Gray, David Francis, Charles G. Loring, W. T. Eustis, T. J. Shelton, John L. Dimmock and Charles Tappan. The meeting was then dissolved.—*Daily Adv.*

The Boston Delegation. The Committee appointed to carry the Memorial to Washington, left this city this morning—and it is expected will arrive in Washington in time to present the Memorial on Monday next. The following are the names of the gentlemen who now compose the Committee: Nathan Appleton, Patrick T. Jackson, Henry Lee, Francis J. Oliver, David Francis, William T. Eustis, Thomas J. Shelton, Thomas Motley, Wm. H. Gardner, Phineas Sprague, James Clark, Isaac Harris.

The five last are substituted instead of Francis C. Gray, Edward G. Loring, Charles Tappan, John L. Dimmock, and Charles Wells, who were unable from private reasons to leave the city at this time. Thus it will be seen that the Committee consists of 5 Merchants, 4 Mechanics, 2 Manufacturers, and 1 Lawyer.—*Mer. Jour. of Tuesday.*

Ninth District. It appears, by the returns of the votes from all the towns in this district, that Mr Jackson is elected Representative in Congress. The votes were as follows; Jackson 2872, Dearborn 1860, Thurber 684, scattering 236. Mr Jackson received 92 more votes than all the other candidates.

EUROPEAN NEWS. Intelligence from Europe, to Feb. 2, has been received by the packet ship Sully, Capt. Pell. The news by this arrival is not important.

Tranquillity reigned in Spain, excepting in the Provinces of Navarre and Biscay, where the Carlists were yet in force.

It appears that the new ministry in Spain is most popular, and that there is every prospect that the Cortes will be convened the 1st of May. A new and brighter prospect appears to be opening to the Spanish nation.

SOCIETY FOR PROMOTING THEOLOGICAL EDUCATION. The friends of liberal Christianity are desired to keep in mind that the annual discourse before the Society for promoting Theological Education, will be preached by the Rev. Mr Gannett in his church in Federal Street tomorrow evening; services to commence at half past 7 o'clock.

Although this Society makes no display, and demands but little of the public attention, it has been quietly effecting much real good. During the past year, six students in the Divinity School at Cambridge, have been assisted by its means and through its agency. If relieving this number of young men from the burden and fear of pecuniary embarrassment, while attending to the peaceful studies which are to prepare them for an important but not gainful profession, be viewed in its true light, the Society may be congratulated on the result of its efforts in the cause of religious charity and the church of Christ. It will be remembered that the Society has no funds, and relies for a considerable portion of its means, on the contribution which follows the annual discourse.

MARRIAGES.

In this city, by Rev. Mr Young, Mr Julius Antony Frontin to Miss Mary Ann O'Donel. By Rev. Mr Eaton, Mr Ackley Ware, of Middlefield, to Miss Emeline Fisher, both deaf and dumb. By Rev. Mr Dean, Mr Charles Cook to Miss Elizabeth W. daughter of Hon. Charles Wells. By Rev. Mr Stow, Mr William D. Atkinson to Miss Sarah Hartwell.

In Scituate, by the Rev. Mr Sewall, Capt. Turner Litchfield to Miss Sarah O. Curtis.

In Springfield, Mr Benjamin F. Horton of Boston, to Miss Fanny Colson of Springfield.

In New York, Mr George W. Sturges to Miss Sarah Barnard.

DEATHS.

In this city, Mrs Emely L. wife of Mr Jeremiah Allen, 22. Elizabeth, daughter of Mr William Owens, aged 14. Mr Albert Woodman, eldest son of Mr David Woodman, 26. John B. son of Mr Dexter Dickinson, aged 9 months.

In Salem, Mrs Sarah, widow of the late Capt. Joseph Brown, aged 74.

In Cambridgeport, Dr Samuel Titus, 61

In Chelsea, Miss Almira, daughter of John Sale, Esq. 2'.

In Brighton, on Thursday last Dea. Thaddeus Baldwin, 46.

In Frankfort, 21st ult. His Excellency, John Breathitt, Governor of Kentucky.

LEXINGTON MANUAL LABOR SCHOOL.

THE 2d term of this Institution will commence on the 17th of March ensuing. The past term has been prosperous. The number of scholars has been larger than was expected. In addition to the common branches of English Education, classes have been taught in Philosophy, Astronomy, Chemistry, Rhetorick, Algebra, Geometry, Book-keeping, and the Latin and Greek Languages, together with Composition and Declamation.

The success of the Manual Labor department has been highly gratifying. Some of the young gentlemen, by laboring 2 hours per day, have defrayed a considerable part of their expenses. The opening of the Spring will enable the proprietors to carry their plans for this department, in respect to both the Mechanical and Horticultural branches, into more complete execution.

STETSON & ROPES.

Lexington, Feb. 18th 1834.

ADAMS FEMALE SEMINARY.

Derry, N. H.

THE Spring Term at this Seminary commences on Wednesday the 16th day of April.

Board $1,75 per week.

Tuition $5,00 per term.

CHARLES C. P. GALE, Principal.

Derry, N. H. Feb. 24, 1834. 6tis.

THE CHRISTIAN EXAMINER AND GENERAL REVIEW.

JUST published by CHARLES BOWEN, 141. Washington street, The Christian Examiner and General Review, for March, 1834. New Series.

CONTENTS.

Everett's Phi Beta Kappa Address.
Cox's Quakerism not Christianity.
Miss Martineau's Devotional Exercises.
Malcom's Rule of Marriage.
Sullivan's Historical Class Book.
Knowles's Memoir of Roger Williams.
Mr Pierpont's Sermon, on Acts xix. 19, 20.
Memoir of the Rev. Dr Parker.
Mr Frothingham's Sermon on the Thursday Lecture.
Notices and Intelligence.

TRACT FOR JANUARY.

JUST published by Charles Bowen, 141 Washington Street. The Tract of the American Unitarian Association for January, entitled "Presumptive Arguments in favor of Unitarianism." By M. L. Hurlbut. Feb 8.

EVIDENCES OF CHRISTIANITY.

THIS day published by L. C. Bowles 141 Washington Street, Watson's Apology for Christianity; Watsons Apology for the Bible; Jenyns's view of the internal evidence of the Christian Religion; Leslie's, short and easy method with Deists; Paleys view of the evidences of Christianity, with a Preliminary Discourse, by Arch. Alexander, D. D. Feb 8.

TRACT OF THE A. U. A. FOR DECEMBER.

JUST published by CHARLES BOWEN 141 Washington Street, No. 78 of the Tracts of the American Unitarian Association, entitled "Explanation of Isaiah ix. 6, and John i. By George R. Noyes." Feb 1

THE UNITARIAN FOR FEBRUARY.

THIS day published by JAMES MONROE & CO. Cambridge.

CONTENTS.

Christianity and Reform.—Pauperism.—Letters to Trinitarians, No. 2, *The Unity*—Letters from the South, No. 1.—The Son of Man.—Letters to Unbelievers, No. 1. *Nature and Causes of Infidelity.*

NOTICES OF BOOKS.

A Dissertation on Native Depravity, by Gardiner Spring, D. D.—A Discourse on Education, delivered before the Legislature of the State of Indiana, by Andrew Wylie, D. D.—Farewell Sermon, by Rev. Wells Bushnell (late Pastor of the Presbyterian Church in Meadville, Penn.)—An Essay on Demoniacs, by Plain Truth.

CORRESPONDENCE AND INTELLIGENCE.

Extract from a Letter to one of the Editors.—The Unitarian Church in Meadville, Penn.—Unitarianism in Detroit.—Installation.

Cambridge, February 1, 1834.

COPLAND'S DICTIONARY OF PRACTICAL MEDICINE.

UPON the same plan with Cooper's Surgical. Part 1 is now published. The whole work will be completed in five parts, each one to contain equal to 1000 pages of common sized medical books. Price only $1, payable on delivering the first part. Postage, 19 cents under 100 miles, and 32 cents for the greatest distance.

"It possesses the advantage of bringing the science of medicine down to the present time, and it will probably make the most valuable Medical Dictionary in the English language."—*John C. Warren.*

"As a work of reference, it is precisely what is wanted; and the republication of it will confer a favor on the physicians of the United States."—*Geo. Hayward.*

"The work is just what is wanted; and I know of no work which contains so much useful matter, so well arranged, condensed and clear."—*Rufus Wyman.*

"The work will be truly acceptable to the profession." *W. Channing.*

"I concur in the opinion of the Medical Faculty of Boston; it is a valuable compend of medical science."—*Geo. M'Clellan*, Philadelphia.

"I have examined this work sufficiently to satisfy myself of the great industry, learning and good sense of the author, and in my opinion we have no book of the kind so valuable to the profession as this will be."—*Cyrus Perkins*, New York.

"The work cannot fail to be highly acceptable. The articles are drawn up with clearness, and they bring into view the current knowledge of the day."—*Thomas T. Hewson*, Philadelphia.

"My opinion accords entirely with my friend Thos. T. Hewson."—*Jos Parrish*, Phil.

"I am familiarly acquainted with the high character and writings of Dr Copland, and believe this work will prove a valuable addition to the library of the American physician."—*David Hosack*, Hyde Park, N. Y.

"Dr Copland's work bears internal evidence of having been the object of years of labor. The work is a miracle of industry."—*London Medical Gazette.*

"The labor is immense, and will stamp the author as a man of great research. It offers a most remarkable example of the 'march of intellect.' There is more information in this part, which cost but one dollar, than in any five octavo volumes of the year 1800, at an expense of twelve dollars."—*Johnson's Medico-Chirurgical Review*

"Dr Copland has executed a task which very few would have had the courage to contemplate, and still fewer of executing in so masterly a manner."—*London Med. and Phys. Journal.*

"A careful perusal of this volume enables us to bestow upon it our full and unequivocal approbation."—*London Lancet*

"This is the most learned, comprehensive and valuable Medical Dictionary in our language."—*London Med. & Surg. Journal.*

"It is at once consistent, practical and clear, and bespeaks in every page the accomplished scholar and judicious physician."—*Liverpool Med Gazette.*

"The articles we have read are every way worthy the reputation of Dr Copland."—*Boston Medical and Surg. Journal*

"Dr Copland has here a series of essays, which may justly be said to be unrivalled."—*Edinburgh Medical and Surgical Journal.*

"His descriptions of the different diseases, and their modes of treatment, are written with so much ability that some of them are said to constitute the best treatise in existence."—*Boston Daily Advertiser.*

"We have rarely seen a more beautiful specimen of American typography. The articles are instructive and full of sound learning."—*Boston Transcript.*

Published by LILLY WAIT & CO Boston.

POETRY.

[From the Spanish of Luis Ponce de Leon.]

THE LIFE OF THE BLESSED.—BRYANT.

Alma region luciente,
Prado de bien andanza, que ni al hielo, &c.

Region of life and light!
Land of the good, whose earthly toils are o'er!
Nor frost nor heat may blight
Thy vernal beauty; fertile shore,
Yielding thy blessed fruits for evermore!

There, without crook or sling, [red
Walks the good Shepherd; blossoms white and
Round his meek temples cling;
And, to sweet pastures led
His own loved flock beneath his eye are fed.

He guides, and near him they
Follow delighted; for he makes them go
Where dwells eternal May,
And heavenly roses blow,
Deathless, and gathered but again to grow,

He leads them to the height
Named of the infinite and long sought Good,
And fountains of delight;—
And where his feet have stood
Springs up, along the way, their tender food.

And when, in the mid skies,
The climbing sun has reached his highest bound,
Reposing as he lies,
With all his flock around,
He witches the still air with modulated sound.

From his sweet lute flow forth
Immortal harmonies of power to still
All passions born of earth,
And draw the ardent will
Its destiny of goodness to fulfil.

Might but a little part,
A wandering breath of that high melody,
Descend into my heart,
And change it, till it be
Transformed and swallowed up, O love, in thee;

Ah, then my soul should know,
Beloved, where thou liest at noon of day,
And, from this place of wo
Released, should take its way
To mingle with thy flock, and never stray.

MISCELLANEOUS.

[From the "Diary of an Ennuyee."]

ACCOUNT OF AN ITALIAN IMPROVISATORE.

April 7.—Any public exhibition of talent in the Fine Arts, is here called an *Accademia*.—Sestini gave his Accademia in an anti-chamber of the Palazzo—I forget its name, but it was much like all the other *Palaces* we are accustomed to see here; exhibiting the strange contrast of ancient taste and magnificence, with present meanness and poverty. We were ushered into a lofty room of noble size and beautiful proportions, with its rich fresco-painted walls and ceiling, faded and falling to decay; a common brick floor, and sundry window panes broken, and stuffed with paper. The room was nearly filled by the audience, amongst whom I remarked a great number of English. A table with writing implements, and an old shattered jingling piano, occupied one side of the apartment, and a small space was left in front for the poet. Whilst we waited with some impatience for his appearance, several persons present walked up to the table and wrote down various subjects; which, on Sestini's coming forward, he read aloud, marking those which were distinguished by the most general applause. This selection formed our evening's entertainment. A lady sat down in her bonnet and shawl to accompany him; and when fatigued, another fair musician readily supplied her place. It is seldom that an Improvisatore attempts to recite without the assistance of music. When Dr Moore heard Corilla at Florence, she sang to the accompaniment of two violins. La Fantastici preferred the guitar; and I should have preferred either, to our jingling harpsichord. However, a few chords struck at intervals, were sufficient to support the voice, and mark the time. Several airs were tried, and considered, before the poet could fix on one suited to his subject, and the measure he intended to employ. In general they were pretty and simple, consisting of very few notes, and more like a chant or recitative, than a regular air; one of the most beautiful I have obtained, and shall bring with me to England.

The moment Sestini had made his choice, he stepped forward, and without further pause or preparation, began with the first subject upon his list,—"*Il primo Navigatore.*"

Gesner's beautiful Idyl of "*The first Navigator*," supplied Sestini with the story, in all its details; but he versified it with surprising facility; and, as far as I could judge, with great spirit and elegance. He added, too, some trifling circumstances, and several little *traits*, the naivete of which afforded considerable amusement. When an accurate rhyme, or apt expression, did not offer itself on the instant it was required, he knit his brows and clenched his fingers with impatience; but I think he never hesitated more than half a second. At the moment the chord was struck the rhyme was ready. In this manner he poured forth between thirty and forty stanzas, with still increasing animation; and wound up his poem with some beautiful images of love, happiness, and innocence. Of his success, I could form some idea by the applauses he received from better judges than myself.

After a few minutes repose and a glass of water, he next called on the company to supply him with rhymes for a sonnet. These, as fast as they were suggested by various persons, he wrote down upon a slip of paper. The last rhyme given was "*Ostello*,"—(a common alehouse,)—at which he demurred, and submitting to the company the difficulty of introducing so vulgar a word into a heroic sonnet, respectfully begged that another might be substituted. A lady called out "*Avello*," the poetical term for a grave, a sepulchre, which expression bore a happy analogy to the subject proposed. The poet smiled, well pleased;—and stepping forward with the paper in his hand, he immediately, without even a moment's preparation, recited a sonnet on the second subject upon his list,—"*La Morte di Alfieri.*"—I could better judge of the merit of this effusion, because he spoke it unaccompanied by music; and his enunciation was remarkably distinct. The subject was popular, and treated with much feeling and poetic fervor. After lamenting Alfieri as the patriot, as well as the bard, and as the glory of his country, he concluded, by indignantly repelling the supposition, that "the latest sparks of genius and freedom were buried in the tomb of Vittorio Alfieri." A thunder of applause followed: and cries of "O bravo Sestini! bravo Sestini!" were echoed from the Italian portion of the audience, long after the first acclamations had subsided. The men rose simultaneously from their seats; and I confess I could hardly keep mine. The animation of the poet, and the enthusiasm of the audience, sent a thrill through every nerve, and filled my eyes with tears.

The next subject was the "*Immortality of the Soul*," on which the Poet displayed amazing pomp and power of words, and a wonderful affluence of ideas. He showed, too, an intimate acquaintance with all that had ever been said, or sung, upon the same subject, from Plato to Thomas Aquinas. I confess I derived little benefit from all this display of poetry and erudition; for, after the first few stanzas, finding myself irretrievably perplexed by the united difficulties of the language and the subject, I withdrew my attention, and amused myself with the paintings on the walls, and in reveries on the past and present, till I was roused by the acclamations that followed the conclusion of the poem; which excited very general admiration and applause.

Sestini is a young man, apparently about five and twenty; of a slight and delicate figure, and in his whole appearance, odd, wild, and picturesque. He has the common foreign trick of running his fingers through his black bushy air; and accordingly it stands on end in all directions. A pair of immense whiskers, equally black and luxuriant, meet at the point of his chin, encircling a visage of most cadaverous hue, and features which might be termed positively ugly, were it not far the "*vago spirito ardento*," which shines out from his dark eyes, and the fire and intelligence which light up his whole countenance, till it almost kindles into beauty. Though he afterwards conversed with apparent ease, and replied to the compliments of the company, he was evidently much exhausted by his exertions. I should fear that their frequent repetition, and the effervescence of mind, and nervous excitement they cannot but occasion, must gradually wear out his delicate frame and feeble temperament; and that the career of this extraordinary genius will be short as it is brilliant.*

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* Sestini died of a brain fever at Paris, in November 1822.—Ed.

[From the Mercantile Journal.]

ADJUTANT GENERAL'S REPORT.

The Report of the Adjutant General, William H. Sumner, to the Governor and Commander in Chief, of the existing state of the militia, is a voluminous document of more than one hundred pages, and presents the present militia system of Massachusetts in no very favorable light. It is represented, that upon an increased population of 20 per cent, the enrolled force has diminished in ten years, 15 per cent. Fifty one entire companies did not appear on the field at the last autumnal reviews, and the whole number of privates who were present, was 16,314. The report, after an examination of the constitution of the United States, and an exposition of the correlative powers of the Federal and State Governments comes to the conclusion, that the obligations upon the States to officer and train their militia are compulsory. And as to the extent of these obligations, the officers must be of the number and rank which the organization requires, and the trainings must be sufficient to effect the objects for which the militia was instituted.

The following are the reasons given in the report, and supported by facts and arguments, for the present degraded state of the militia system in this State, (and we presume they will serve for any other meridian in the country.)

1. The *enrolments* are more extensive than the present condition of the country requires.

2. The *organization* or arrangement of the militia is defective.

3. The *exemptions* are too numerous, and consist chiefly of that class which is best able to sustain the burden.

4. The provision for arming the militia at the public expense, is inadequate, and the requisition upon the soldiers to furnish their own arms oppressive.

5. The power of Congress, to "provide for the discipline of the militia," is not sufficiently extended.

6. One of the most growing evils is the *want of good officers*.

To which it is added, "Numerous other objections are made to the operation of the laws, the defective manner of their execution, and the various modes of their evasion,—but as these are matters of detail, I will not trouble you with their enumeration."

We believe that it needs but little argument to convince any reasonable being that the militia system as at present organized, possesses some radical defects;—it is inefficient, and oppressive upon the poorer classes of the community, and legislation on this subject is imperiously required. We may say in the language of the report, "the militia must be rendered worthy of public patronage, and receive Legislative encouragement, or it must fall. *Let it fall, or be honorably supported.*"

The following is an abstract of the main principle of the PLAN OF REFORM proposed. It is based on the principle that "the Constitution puts an end to all theoretic speculation, and leaves us to execute the work upon the principles laid down for our government, and those only. It has invested the public administrators with power to institute an uniformly organized, armed, and disciplined Militia:"

PLAN OF REFORM.

The whole force to consist of two fifths of the present number, or 500, 000 men. To effect this, the enrolments are to comprehend those only, who are above 21 and under 35 years of age. But voluntary enlistments may be admitted three years earlier, and the service of the volunteers terminate three years sooner. The several States to have the power to extend the ages of enrolment, if the peculiar condition of any of them renders it expedient.

All exemptions to be made by Congress alone, and these to be confined to those public functionaries, whose personal services are incompatible with Militia service.

The general organization to conform to that of the Army, with exceptions suited to the dispersed condition of the citizens who compose the force.

Camps of Instruction to be formed at the expense of the United States, to be governed by the States making provision therefor, for the instruction of the officers. And for their practice and the improvement of the privates, in addition to the day of enrolment, one Company and one Battalion training a year, to be required as at present.

A Militia Department to be formed under the direction of the Secretary of War, which shall represent the whole Militia at the seat of the National Government, and regulate all its operations, upon principles of uniformity.

The General Government to provide and distribute arms for the whole force, as soon as may be, to the States, for which its authorities shall be responsible, and its officers held to make annual returns to the Adjutant General of the Militia of the United States.

The State law for encouraging a simple uniform dress among the privates, by a remission of the poll taxes of such as may appear in it, to remain in force. Officers to uniform and equip themselves, as now required by law.

Colors and musical instruments, to be supplied by the State, as now.

The towns to provide its enrolled citizens with rations, as well as cartridges, on days of general inspection and review.

Judge Advocates of Divisions, to be empowered to hear and admit excuses for non-commissioned officers and privates for neglect of duty, and to be invested with all the judicial authority which Justices of the Peace now possess over the collection of fines and penalties.

Time of detachments for the United States service, to be extended from three, (as at present,) to eight months, unless sooner discharged. Uniformed volunteer Companies to be accepted entire, as a part of any state's quota.

THE UNKNOWN TONGUES.

A correspondent of the New York Journal of Commerce, in a letter from London, gives an account of a visit to the place where the Rev. Edward Irving, holds forth. This man is either the Prince of fanatics, or the Prince of impostors, and his success in founding a new sect has been considerable. His disciples are numerous, and appear to be adepts in the science of unknown languages. The following is an extract from the letter:

"I had scarcely concluded my inspection of the place, before the senior of these personages arose from his seat with much solemnity, and after reading aloud a verse in the Bible, proceeded to deliver an exhortation upon mercy. He was followed by all the others in succession, and who selected points of Scripture as the basis of their observations. On the conclusion of their discourses, each lasting about a quarter of an hour, the High Priest got up from his luxurious position, advanced to the Bible, and opening it read a chapter, selected a verse for his text and commenced his sermon. He had not proceeded more than ten minutes, before I was startled and horrified, with one of the most alarming shrieks I ever heard, rapidly followed by some unknown sound, in a powerful and shrill female voice, and then gradually dying away in (I presume) an intended translation. Though I had expected to hear the "tongues" and was perfectly prepared for some outlandish cries and screaming gibberish, yet I assure you I was terrified when these unearthly sounds fell upon my ears. I cannot give you any accurate idea of their nature, character, or effect. They must be heard—they cannot be described.

I was not alone in my sensations. Several females shrieked, many fainted, and some got into hysterics, and the men appeared so completely paralyzed, that it was a few minutes before they were capable of rendering the sufferers any assistance. During the whole of this extraordinary scene, the speaker stood unmoved, and when those who were frightened had been removed and quiet restored, he continued his discourse as if nothing had occurred to give him any interruption. The sounds as far as I remember them were these—"*Cheios,—Cheios—Cheios,—Zegara—Zegara—Inesta—Lemick*—REMINTER—*Zegara*"—and then bursting forth—"*IT FLOWS—IT FLOWS*—DRINK YE—DRINK YE—BE YE FILLED BE YE FILLED—LET IT FLOW—*Let it flow*—Let it flow." I have endeavored by underscoring this nonsense, to show you how the cadences were arranged; but your imagination must fill up for the ear, from the very scanty and trivial information which I am enabled to give the eye. I record the stuff also, because I wish you to judge of its true character.

[From the Springfield Gazette.]

ACCOUNT OF JANE C. RIDER, THE SOMNAMBULIST, BY DR. L. W. BELDEN.—

This work has just issued from the press of the Messrs Merriam, and will be found exceedingly interesting to all, who are fond of investigating the science of mind, or possess a curiosity in relation to the remarkable physical and mental phenomena which are exhibited in a state of somnambulism. The interest of this case is very much enhanced by the *extraordinary power of vision*, possessed by the somnambulist during her paroxysms. The work is written in a neat, lucid and logical style; and the theory advanced and supported by Dr. B. for explaining the phenomena, appears to us perfectly rational and satisfactory. The facts narrated, are attested by Dr. Woodward, of the Hospital at Worcester, Drs. Stone and Baker, Rev. Dr. Osgood, Rev. Mr Peabody, and Hon. Wm. B. Calhoun, and might be by many others who witnessed them in this town. The certificates of the above named gentlemen are annexed to the work. We take the following extract, which is a portion of the record kept of the case, at the Lunatic Hospital.

Dec. 13. "Jane had a more interesting paroxysm than at any time before since her residence in the Hospital. In a paroxysm the day previous, she lost a book which she could not afterwards find. Immediately on the access of the paroxysm to-day, she went to the sofa, raised the cushion, took up the book, and commenced reading. She read two or three pages to herself. Her eyes were then covered with a white handkerchief folded so as to make 8 or 10 thicknesses, and the spaces below the bandage filled with strips of black velvet. She then took a book and read audibly, distinctly and correctly, nearly a page. It was then proposed to her to play backgammon. She said she knew nothing of the game, but consented to learn it. She commenced playing with the assistance of one acquainted with the moves, and acquired a knowledge of the game very rapidly. She handled the men and dice with facility, and counted off the points correctly. Had another paroxysm in the afternoon in which she played a number of games of backgammon, and made such proficiency that, without any assistance she won the sixth game of Dr. Butler, who is an experienced player. Knowing her to be a novice, he suggested several alterations in her moves—these alterations she declined making, and the result showed the correctness of her judgment. The Doctor, a little mortified at being beaten by a sleeping girl, tried another game, in which he exerted all his skill. At its close she had but three men left on the board, and these so situated that a single move would have cleared the whole. While she was engaged in this game, an apple was taken from a dish in which there were several varieties, and held before her, but higher than her eyes. On being asked its color, she raised her head, like a person who wished to see an object a little elevated, and gave a correct answer to the question. 'In the lucid interval, half an hour after she awoke from the paroxism, it was proposed to her to play backgammon. She observed she never saw it played, and was wholly ignorant of the game; on trial it was found she could not even set the men.'

GIGANTIC TELESCOPE.

A great work has just been completed in all its essential parts, in Urzscheider's manufactory of optical instruments at Munich. It is a gigantic telescope, on Frauenhofer's principle, of 15 Paris feet local distance, and an aperture of 10 1-2 inches. It surpasses in size and power the largest telescopes made in the lifetime of the illustrious Frauenhofer. It has been tried with the greatest strictness by the professors of astronomy in the University of Munich, and declared to be a perfect masterpiece. The clearness and distinctness of a heavenly body seen through it, is, to that of the Dorpat telescope made by Frauenhofer, of thirteen feet local distance and nine inches aperture, as 21 to 18, and the intensity of the light as 136 to 100. It magnifies far above 1000 times, and the ordinary expression of bringing an object nearer may be literally applied: thus, when Saturn at its smallest distance from the earth, is 165,000,000 miles distant, it seems, when magnified 816 times by this telescope, to have approached to the distance of 192,000 geographical miles; and the moon, at her smallest distance from the earth, seems, when magnified in the same manner, to have approached within 68 geographical miles, which is but little more than the distance, in a direct line, from Athens to Constantinople.

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LIBERAL PREACHER FOR DECEMBER

JUST published, at 134 Washington St. The Liberal Preacher for December 1833. containing a Sermon by Rev. James Flint, D. D. of Salem, "Peace at Home." Also a Sermon by Rev. Simeon Doggett of Raynham "Love, the fulfilling of the Law."

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A New Years' Wish, for the Children of my society. A Sermon Preached in the Federal Street Meeting House, January 12, 1834. By Ezra S. Gannett. Just Published by L. C. BOWLES, No. 141 Washington Street. Feb. 15.

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The United States Review, edited by Prof. Vethake, of New York. The first number of this new Quarterly will be ready in a few days. Gentlemen desirous of examining the same with a view of subscribing for it, are invited to call and enter their names.
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QUARTERLY REVIEW NO. XCIX.

THIS day published by LILLY, WAIT & Co. 121 Washington Street.

CONTENTS.

Art. I.—1. Astronomy and General Physics considered with reference to Natural Theology. By the Rev. Wm. Whewell, M.A., Fellow and Tutor of Trinity College, Cambridge. 2. On the Adaptation of External Nature to the Physical Condition of Man, principally with reference to the Supply of his wants, and the Exercise of his Intellectual Faculties. By John Kidd, M.D., Regius Professor of Medicine in the University of Oxford.—3. The Hand, its Mechanism and Endowments, as evincing design. By Sir Charles Bell, K.G.H.—4. Of the Power, Wisdom, and Goodness of God, as manifested in the adaptation of External Nature to the Moral and Intellectual Constitution of Man. By the Rev. Thomas Chalmers, D. D. Professor of Divinity in the University of Edinburgh.

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